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DADAVANI

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Infinite Glory to the Lord Who has Manifested
Within Atmavignani 'A.M.Patel'

'Dada Bhagwan na Aseem Jai Jaikar Ho'

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Deepak Desai

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DADAVANI

A Firm Resolve Is Needed to Follow the Five Agnas

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EDITORIAL

Shrimad Rajchandra became a great *Gnani Purush* (One who has realized the Self and is able to do the same for others) in this era of the time cycle. On each and every page of his collection of spiritual correspondence in the form of letters (*Vachanamrut*), he has heavily emphasized that in order to attain liberation, in order to attain Knowledge of the Self (*Atma Gnan*), seek out the *Gnani Purush*. And he has said, "Upon meeting the *Gnani Purush*, follow his special directives (*agna*). And if you still do not attain liberation, then come get it from Me." He has given such a guarantee. The present *Gnani Purush*, absolutely revered Dadashri makes the same point, by saying, "If liberation does not come into experience here itself after meeting Me, then I am not a true *Gnani*, nor is this true liberation. Liberation should come into experience here itself, in this fifth era of the time cycle." Through the *Akram Vignan* (spiritual science of the step-less path to Self-realization) of absolutely revered Dada Bhagwan, Knowledge of the Self (*Gnan*) is attained in two hours, and the first stage of liberation, meaning freedom from ignorance of the Self (*agnan*), comes directly into experience here itself. The five *Agnas* are given for the protection of the seed of Knowledge; they lead to final liberation; they bring about the ultimate salvation, they make One attain the absolute state as the Self.

As *mahatmas* (those who have received Self-realization through *Gnan Vidhi*) continue to follow the five *Agnas*, the state of Knowledge progresses from the state that is comparable to that of the second day of the lunar cycle, to the third day, fourth day, all the way up to the full moon stage. When Knowledge of the Self is attained, the ignorance from infinite past lives departs, and One attains the state of the pure Soul, the state of the Self (*Purush*). The progress as the Self commences, and that progress as the Self (*Purusharth*) is in the form of following the *Agnas*. The *Agnas* of the *Gnani Purush* prevent One from getting involved in worldly life, and steer One to dwell as the Self.

The *Gnani Purush* simplifies the path to such an extent for the living beings of the current era of *Kaliyug*, by saying, "You just have to follow the *Agnas*. You do not have to see whether it happened according to the *Agnas* or not. Just make the firm resolve that You want to follow the *Agnas*, and do *pratikraman* whenever you are not able to, whenever you miss out on them, by saying, 'Oh Dada Bhagwan! I was not able to follow the *Agnas* here, so please forgive me; I will not make this mistake again.'" Even if you say this much, then Dadashri says, "You are fully passed, 'we' will give you a hundred percent marks, not ninety-nine marks, now what else do you need?" This is the path of compassion, of grace!

These *Agnas* are indeed the essence of all the scriptures of the entire world. As the firm resolve to follow the *Agnas* is made, and as You remain sincere to them, then they gradually become natural automatically, and Your internal state advances.

Maintaining the *bhaav* (inner intent) to remain in the *Agnas*, and gaining a proper understanding of the *Agnas*; of the two, it is more critical to understand the *Agnas*. Nothing can be gained by trying to follow them without understanding them, and beyond that, first, one listens

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to and understands this [spiritual] Science; thereafter, the five *Agnas* are for its protection. The five *Agnas* are there so that the Science is not lost. Nevertheless, whoever has the firm resolve to follow the *Agnas*, will be able to follow them. If this [spiritual] Science is understood in its entirety, then the energy to remain in the *Agnas* will arise. With both Your firm resolve, and the blessings and grace of Dada Bhagwan, the *Agnas* can certainly be followed, and even in this terrible *Kaliyug*, these two things will certainly take You to the absolute state, to the clear and distinct experience (*spasht vedan*) of the pure Soul; this is the ardent prayer.

~ Deepak Desai

A Firm Resolve Is Needed to Follow the Five Agnas

(Please note that great care has been used to convey the exact message of Dadashri. Here 'Y' or 'S' refers to the awakened Self or the Self. For glossary of the terms, please refer to : www.dadashri.org/glossary.html)

The Two Stages of Liberation

There are two kinds of liberation**:** the first is liberation from ignorance of the Self (*agnan mukti*), which means that the Self comes into its inherent nature as the Self, and the second is ultimate liberation from the physical body (*dehamukti*), to enter into the realm of the absolutely liberated Souls (*siddhagati*). It is possible to attain final liberation after just one more lifetime (*ekavatari*). What is the benefit of attaining liberation from ignorance of the Self? The state of being unaffected by worldly misery prevails. What are human beings looking for?

Questioner: Being unaffected by misery.

Dadashri: The Self is inherently blissful and then there is the state of being unaffected by misery, so what else remains?

Questioner: Surely, there must be some keys to Know the Self?

Dadashri: There are no such keys. You simply have to go to a *Gnani Purush* (One who has realized the Self and is able to do the same for others) and tell him, "Sir, I have no sense, I am a complete fool! I have wandered for infinite lives, but I have not known even a fraction, not even a hair's worth about the Self! So please bestow some grace upon me, and do this much for me." That is all that needs to be done. The *Gnani Purush* has come only for the sake of bestowing liberation.

And then people complain, "What will become of the worldly interaction (*vyavahaar*)?" After Knowing the Self, everything that remains is worldly interaction. And the *Gnani Purush*, moreover, gives knowledge pertaining to worldly interaction. He gives the five *Agnas* (special directives given by the *Gnani Purush* that sustain the enlightened state after *Gnan Vidhi*). He says, "Go and follow my five *Agnas*, your worldly interaction is also pure and your *Nishchay* (the Self and Its realm) is also pure! All the liabilities [karmic 'seeds'] are mine!" Liberation (*moksha*) should come into experience over here itself. If it does not come into experience from here itself, then that is not true liberation. If liberation does not come into experience here itself after meeting Me, then that is not a true *Gnani*, nor is that true liberation. Liberation should come into experience here itself, it should come into experience in this fifth era of the time cycle, here itself, along with this coat and hat! What assurance is there that it will come into experience over there [after death]?

The Purusharth Is Only of Following the Agnas

Questioner: Dada, You expelled the ignorance of the Self (*agnan*) and made us the Self (*Purush*), so what part is considered to be the *Purush*?

Dadashri: *Gnan* (Knowledge of the Self) is itself the *Purush*, whereas *agnan* is the *prakruti* (the non-Self complex). The combination of *gnan-agnan* (relative knowledge-ignorance) is the *prakruti*, and *Gnan* itself is the absolute Self (*Parmatma*), that itself is the *Purush*.

Questioner: What real spiritual effort to progress as the Self (*Purusharth*) does a *Purush* have to do?

Dadashri: In the form of the *Agnas*, what else? For You [the awakened Self], it is in the form of the *Agnas*; for Me, it is without the *Agnas*. The very same thing happens for Me without the *Agnas*; for You, it happens with the *Agnas*. Ultimately, as You continue practicing them, the *Agnas* will fade away, and their foundation will remain.

Questioner: Is the nature of the absolute Self (*Parmatma*) that of the Knower-Seer (*Gnata-Drashta*)?

Dadashri: Its fundamental nature itself is that of the Knower-Seer. But what does *Purush* mean? One has not yet become *Purushottam* (the absolute Self). The One who becomes *Purushottam* is considered to be *Parmatma*. After becoming the *Purush*, One is in the process of becoming *Purushottam*.

Questioner: The Self (*Atma*) is certainly pure, so then what need is there for It to become *Purushottam*?

Dadashri: It is in your conviction (*pratiti*) that the Self is pure; it is not that You have become so. You have to become that. How do you become that? By following the *Agnas*.

Questioner: Who follows the *Agnas*? Is it the *pratishthit atma* (discharging relative self)?

Dadashri: Where is the question for the relative self to remain in the *Agnas*! It is Your *Pragnya* (the liberating energy of the Self) that is making You follow the *Agnas*. It is the energy of the Self that is called *Pragnya*. So what else remains? There is no interference by anyone in this, in following the *Agnas*. *Agnyashakti* (the energy of ignorance) was not allowing you to, and *Pragnyashakti* allows You to. To follow the *Agnas* means that it is in Your conviction (*pratiti*) that 'I am pure Soul', and it is in Your attentive awareness (*laksh*), it is in Your experience (*anubhav*) to a small extent, but You have not yet become that form. When You follow the five *Agnas* to become that, that is when You become that form.

Energy of the Self Against the Force of the Prakruti

Questioner: Why is the force of the *prakruti* so much that it even makes One forget to See?

Dadashri: That much energy of the Self is lacking. If there is more energy, then no matter how much force the *prakruti* has, even then One will become separate.

Questioner: The energy of the Self in everyone is the same, is it not?

Dadashri: The extent to which One becomes the Self (*Atma roop*), there is indeed that much energy. To what extent has One become the Self?

Questioner: Who has to become the Self?

Dadashri: 'You' (*pote*; the awakened Self) indeed; You have to become that, do You not! The Self has to! The Self that has been given, that is the One! The Self that has been given to You, that is verily the original Self (*mool Atma*).

Questioner: How can I become with energy? I did not understand that.

Dadashri: However much One follows the *Agnas*, that much energy continues to increase, meaning that it begins to manifest. The energy of the original Self in everyone is the same, but if the *Agnas* are followed to a lesser extent, then it manifests in lesser proportion. As it gradually increases, it reaches all the way to its [full] extent.

Questioner: As long as that force of the *prakruti* exists, it will not even allow One to follow the *Agnas*. Everything persists due to the *prakruti*. There is one's desire in it.

Dadashri: There is no problem due to the *prakruti*. If One makes the firm resolve (*nishchay*), then everything will fall into place. 'You' (*pote*) are *Chetan* (the Self), and the *prakruti* is *nishchetan chetan* (an energized entity that appears to be living but is lifeless). So what can the *nishchetan chetan* do to the *Chetan*?

Questioner: As long as they are together, it will be obstructive in this [in becoming the Self].

Dadashri: If You (*pote*) become strong, then it will not be obstructive.

Questioner: So then, after attaining *Gnan*, who is the one that Sees his own *prakruti*?

Dadashri: It is indeed the Self that Sees. Who else? Everything is on the Self. But then, the Self means *Pragnya* [in this case]. Here, you cannot directly consider it to be the Self. The Self (*Atma*) means that primarily it is *Pragnya* that is doing all the work, but 'we' say *Atma* (the Self). 'We' simply say that, that is all!

Questioner: When It [*Pragnya*] Sees the *prakruti*, is that *prakruti* considered pure or is the *prakruti* considered pure when *Pragnya* Sees the elements (*tattva*) of the *prakruti*?

Dadashri: From the moment One starts Seeing the *prakruti*, when One (*pote*) comes into the elemental form (*tattva swaroop*), then even the *prakruti* has become pure. As long as the ego exists, the *prakruti* cannot be referred to as pure.

Who Makes the Firm Resolve?

Questioner: Who makes the firm resolve (*nishchay*)? Does file number one make the firm resolve?

Dadashri: It is indeed You who has to make it! 'You' have to make the firm resolve.

Questioner: Does that mean the pure Soul (*Shuddhatma*) makes the firm resolve?

Dadashri: No, no, not the pure Soul, it is Its *Pragnyashakti*. *Pragnyashakti* cannot refrain from making You make the firm resolve. Actually, One makes the firm resolve at the very time *Gnan* is attained.

Questioner: "There is nothing about following the *Agnas* in this. You just make a firm resolve that You want to stay in the *Agnas*, that is all. Leave everything else up to Me." This is what You are saying, isn't it?

Dadashri: You just have to follow the *Agnas*. You do not have to see whether it happened according to the *Agnas* or not. Just make the firm resolve that You want to follow the *Agnas*, that is all.

Questioner: So, with regard to the

point about making a firm resolve, You are saying that we are not to 'do' anything. Then again, You are saying that we should 'make' the firm resolve.

Dadashri: Those are only words; they are simply words in this way. Dramatic words; there is no sense of doership (*kartabhaav*) in that.

Questioner: Yes, it is just for the sake of communication. However, this firm resolve; who makes that firm resolve?

Dadashri: It has indeed happened for the Self, it is indeed this *Pragnyashakti* that makes the firm resolve.

Questioner: But when one did not have the Knowledge of the Self, it was the ego that made the firm resolve; at that time, was *Pragnya* not doing so?

Dadashri: That is correct. It was not the ego, but rather *agnya* (the energy of ignorance) that was doing it. Now, *Pragnya* is doing it. *Agnya* makes all the firm resolves for the *agnani* (the one without Self-realization), and *Pragnya* makes the firm resolves for those who have attained Self-realization. *Agnya* and *Pragnya*, they are both energies. *Agnya* is the wrong belief and *Pragnya* is the right belief.

Questioner: Rather than saying, "It makes the firm resolve," should one say, "One should maintain the firm resolve"?

Dadashri: The words 'to make' or 'to maintain', whichever are used, You are to do that which accomplishes Your goal. You can use whichever words you want, 'to make' or 'to maintain', there is no question about that.

Questioner: Does *Pragnya* make the firm resolve, or does it make One do the firm resolve?

Dadashri: It is the One that makes the firm resolve, It makes You make the firm resolve; all of that is encompassed in It only. Meaning that they are not different entities.

How to Remain One With Pragnya?

All this is the work of *Pragnyashakti* indeed, but when *Pragnyashakti* is not active, then that discharge ego continues doing all the work. When the discharge ego is doing that, You have to See what the discharge ego is engrossed (*tanmayakaar*) in! Instead of remaining one with *Pragnya*, you become engrossed in that other [the non-Self]; you slip. If there is *jagruti* (awakened awareness as the Self), then You can remain in *Pragnya*. The moment you enter that other [the non-Self], *ajagruti* (lack of awareness as the Self) prevails.

Questioner: Having received this *Gnan* from You, he indeed wants to remain in *jagruti*.

Dadashri: He indeed has such a desire, but it [*jagruti*] does not prevail, because of the old habit! Due to that old habit, he tends to slip into that other side [the non-Self]. However, the One who has a strong intent (*bhaav*) will call him back even if he has slipped into that other side by saying, "Hey, don't you go there." He [the awakened One] would know that, would he not?

Questioner: You have said that we should remain one with *Pragnya*. Please explain this in more detail.

Dadashri: You should remain sincere. Who are You sincere to? Now, if You want to attain *moksha* (final liberation), then remain sincere to *Pragnya*. And if you want to stroll around for pleasure and pain, then go there [into the non-Self] for a little while. Right now, if the unfolding karma takes you there,

then it is a different matter. When the force of the unfolding karma drags you there, even then You should stay on this side [of the Self]. You should maintain your efforts to reach the shore, even if the current of the river pulls you to the other side. Should You not attempt to reach the shore, or should you get pulled in whichever way it pulls you?

Questioner: So it is only if one's resolve is firm that he can remain sincere, isn't it?

Dadashri: One can remain so only if it [the resolve] is firm! Otherwise, for the one who does not have a resolve at all, what will happen to him? He will go in whichever direction the river pulls him; the shore will be left far behind! And You should make an effort to reach the shore. You should make a strong effort towards [reaching] the shore. Whatever little You move towards the shore is good. That is when You will eventually touch the ground! So, through this Science (*Vignan*), the *Pragnyashakti* that cautions One on the path of *moksha* arises. Thereafter, he should remain positive. He should not harbor any negativity. Positive means that you should be happy with it. Everyone is maintaining positivity and people do not let any worldly difficulties affect them. If He [the awakened One] remains 'proper', then everything within will become arranged in such a way that the worldly difficulties will not affect Him. This is because in the ignorant state, when one had not attained the Self, meaning one had not really attained God, even then worldly life was going on fine, so then would it be ruined after attaining the Self? Of course, it would not be ruined.

Awakened Awareness Naturally Prevails

Questioner: Is there a need to regularly practice (*abhyaas*) anything else to maintain continuous *jagruti* of this Knowledge?

Dadashri: Continuous *jagruti* of this Knowledge indeed remains. There is no need for any other practice at all; You should simply maintain the firm resolve that, 'This [*jagruti*] should certainly remain continuously.' Why does it not feel continuous? You should investigate what are the other causes that are creating an obstruction. Therefore, the *jagruti* of this Knowledge remains continuously, but the tenacity of Your resolve (*nishchaybal*) is needed. If you say, 'The *jagruti* does not remain,' then it will not. If You say, 'The awareness must remain, why would it not?' then it will remain. And no obstacles will come either. Just remain in *satsang* (association with those who promote the attainment of the Self)!

As the Agnas are Followed, They Become Natural

Questioner: Moreover, sometimes even the *Agnas* become natural (*sahaj*).

Dadashri: Gradually they will all become natural. They happen naturally for the One who wants to follow them. Meaning One's own mind becomes ingrained in that manner. The One who wants to follow them and has a firm resolve will have no difficulty. This is the most elevated, most wonderful Science (*Vignan*) and *samadhi* (a blissful state that comes about when one becomes free from mental, physical, and externally-induced suffering) always remains. *Samadhi* does not depart even when someone hurls insults, *samadhi* does not depart even when a loss is incurred, *samadhi* does not depart even when the house is on fire.

Questioner: Does *Pragnyashakti*

develop to such an extent that all the *Agnas* become ingrained within?

Dadashri: The *Agnas* become ingrained. *Pragnyashakti* certainly holds [You] in.

Questioner: Dada, this firm resolve of following the five *Agnas*, what does that fall under?

Dadashri: All of that does not fall under the Self, it is for the protection of the Self. It is considered as the *pudgal* (the non-Self complex of input and output). [The Real and the relative, everything up to '99' is considered *pudgal*.]

Questioner: So is it so that the *pudgal* does not become one with the Self?

Dadashri: So that it does not become one with it and so that the external environment does not touch the Self. It is a protective fence between the two, that's all! A fence; a protection!

Questioner: So we might become engrossed due to our unfolding karma, but if this has been decided upon, then will these [*Agnas*] help us?

Dadashri: Yes, they protect you during the unfolding of karma. If You follow the five *Agnas*, then the unfolding of karma will not affect You at all. Nothing will affect the One who wants to remain in the five *Agnas*.

Questioner: Dada, following the *Agnas* a hundred percent means that there is one hundred percent applied awareness as the Self (*upayog*), doesn't it?

Dadashri: A person would never remain in them a hundred percent! Have I not said that it is more than enough if You can follow them by seventy percent! One is considered to have become God if he can follow them a hundred percent.

Missed Out on the Agnas? Then Do Pratikraman!

Questioner: So Dada, does this mean that wherever we miss out on following the *Agnas*, we miss out on staying in the applied awareness as the Self (*upayog*)?

Dadashri: Of course, you missed out on it! Don't worry about that too much. Now You should focus on how progress can be made. You are bound to miss out on it; mistakes are bound to happen. However many mistakes are Seen, that many mistakes will leave, and as they leave, they give that much energy and leave. The weakness that had arisen due to the mistakes, when those mistakes leave, energy arises. The mistakes are your superior; no one else is your superior. The blunder [the biggest mistake of believing 'I am Chandubhai'] is gone!

Our *Gnan* is such that it starts to become natural by itself. As time passes, it comes into naturalness. You should simply maintain the decision that You want to remain devoted to 'our' *Agnas*. Whether You can remain in them or not, that is not a concern for Me. 'You' should decide that You do not want to miss out on the *Agnas*. Thereafter, if you happen to miss any, then You are not responsible for that. In this *Dushamkaal* (current era of the time cycle, characterized by lack of unity in thought, speech, and action), if this much freedom is not granted, then who would attain *moksha*?

Questioner: I do forget the *Agnas* occasionally, but internally I do feel that I definitely want to follow them.

Dadashri: Do *pratikraman* for forgetting. Always, however much a person forgets, he is not at fault in that. So I have disclosed some solutions to you, that when you remember that you forgot, then you

should do *pratikraman* as follows, 'Dada, I couldn't follow the *Agnas*. Two hours have gone in vain. Please forgive me. I will not make such a mistake again.' Even if you say this much, everything is approved. 'We' will give You a hundred percent marks. 'We' won't give You ninety-nine. Now what more do you want?

When You remain in the *Agnas*, then Your work will happen naturally. To which people say, "Dada, my work got done through Your grace." Hey, there is no grace that is involved in this. Grace is bestowed only occasionally, when there is a difficulty. When One remains in the *Agnas*, work happens naturally. This is, in fact, a Science.

First, One Understands Them, and Then Prevails in Them

Questioner: In comparison to making an inner intent (*bhaav*) to remain in the five *Agnas* versus understanding the *Agnas* accurately; which of these two gives results more quickly?

Dadashri: If one understands the *Agnas*, then nothing is better than that! Upon understanding them, they can be followed naturally, automatically. Whereas nothing can be gained by trying to follow them without understanding them! Nevertheless, *mahatmas* (Self-realized ones in *Akram Vignan*) will do something or the other; they are relentlessly pursuing it, aren't they!

Questioner: So now we simply have to understand the *Agnas* in exactness, and also have to understand the Self (*Atma*) that is in absolute form.

Dadashri: I have certainly given you the Self. If one understands these *Agnas*, then he indeed understands the entire Self. So now, the *Agnas* themselves are the religion (*dharma*), and the *Agnas* themselves are the penance (*tapa*). But you never do get any free time, do you?

Questioner: The *Agnas* are such a thing that there is no time factor associated with them.

Dadashri: Yes. There is no time factor associated with them!

Questioner: It is possible to continue following the *Agnas* by connecting the link again, from wherever it has been broken.

Dadashri: Yes, it can be connected.

Questioner: Is it that if one first understands Dada's Science, then he can remain in the *Agnas*, or is it that Dada's Science begins from the point one understands the five *Agnas*?

Dadashri: First, one listens to and understands the Science; thereafter, the five *Agnas* are for its protection. The five *Agnas* are there so that the Science is not lost.

Questioner: Now when will we understand this mind-intellect-*chit* (subtle component of vision and knowledge)? It is when One is completely in the five *Agnas* that the applied awareness as the Self (*upayog*) can be maintained over the mind-intellect-*chit*, isn't it?

Dadashri: There is no problem if such applied awareness as the Self does not remain. 'You' do not have any need for [a detailed understanding of] the mind or the intellect. If You remain in the five *Agnas*, then You have got it made. It is more than enough if You follow the five *Agnas*. There is no need for the mind and intellect at all, is there!

Questioner: Many times, I feel that if I understand Dada's Science first, then it is possible to follow the *Agnas* automatically.

Dadashri: You will be able to follow them if You intend on following them. If You follow them, if You have the firm resolve, then You will be able to follow them. If this Science is understood in its entirety, then the energy to remain in the *Agnas* will arise.

As it is, no one except the *Tirthankar* Lords has become free from doubts (*nihshank*) in matters related to the Self. Only those with the permanent conviction of the right belief of 'I am pure Soul' (*kshayak samkiti*), such as Lord Krishna, have become free of doubts related to the Self. And you have become free of doubts related to the Self. You no longer have any doubts about the Self, do you? Do you have any doubts that the Self may be like this or It may be like that?

Questioner: No.

Dadashri: So, you have become free of doubts related to the Self. It is not possible to attain such a state even if someone were to give you billions of rupees, yet people of today are not able to understand this. This is actually such an elevated state.

A Firm Inner Resolution Had Been Made for the Discovery of Vyavasthit

Up until now, this *Gnan* has not been given. That is certainly why this is considered to be an unprecedented Science. My search for *vyavasthit* (scientific circumstantial evidence) has been going on for a long time. This is exactly what I was looking for, as to, 'On what basis is this world running, and what part is running, and what part is not running?' I had searched for that, and thereafter this *vyavasthit* has been presented. Then once I learnt about *vyavasthit*, that was it, that was the end. What more was left? All the *Gnan* will certainly be attained.

This *vyavasthit* that 'we' have given, it is exact *vyavasthit*. 'We' had decided that, 'We will go to *moksha* only if we make this discovery'; it was 'our' firm inner resolution (*niyanu*). And so 'we' discovered this, and gave to everyone, exact *vyavasthit*.

Vyavasthit is not a falsehood! Falsehood would not last; it cannot be given as an *Agna*. A worldly term cannot be given as an *Agna*. This is a word pertaining to the Real and the relative (*Nishchay-vyavahaar*).

Everything Is Vyavasthit Upon the Departure of the Ego

Questioner: Is all of this completely *vyavasthit*? Such a question arises.

Dadashri: No, not everything is *vyavasthit*. If this ego departs, then everything is *vyavasthit*.

Questioner: After attaining this *Gnan*…

Dadashri: After attaining this *Gnan*, it is completely *vyavasthit*. 'We' do not have any other belief at all, provided One follows the *Agnas*. If he does not follow the *Agnas*, then he becomes like one who is in the ignorant state!

Questioner: Now, why would one follow the *Agnas* and why would one not follow them?

Dadashri: 'We' do not have any problem if One has the firm resolve to follow the *Agnas* and follows them seventy percent of the time. However, he should have the firm resolve.

The Five Agnas Are Not Subject to Vyavasthit

Questioner: The firm resolve is to be made to follow the five *Agnas*, so that firm resolve is not subject to *vyavasthit*, is it?

Dadashri: No, it is not subject to *vyavasthit*. It is simply new *Purusharth* (independent inner effort of the awakened One), which binds merit karma (*punya*) for the next life. In the next life, one will get everything effortlessly right at home, while sitting right in front of the Lord. Such circumstances are desirable, are they not? This is all preparation for that, for 'the upper class' [for such an elevated state].

You should make the firm resolve. *Vyavasthit* does not make the firm resolve.

The Firm Resolve Must Be Made!

Questioner: Many times, You say to maintain the inner intent (*bhaav*). However, when You give us *Gnan*, You actually remove the *bhaav*.

Dadashri: This *bhaav* is the firm resolve (*nishchay*). The charging *bhaav* is gone, the discharging *bhaav* remains. The 'living' *bhaav* is gone, the 'lifeless' *bhaav* now remains, the discharging *bhaav*.

Questioner: So then there is nothing left to do in the discharging *bhaav*, is there? It keeps happening on its own, doesn't it?

Dadashri: But one has to decide on the *bhaav*, doesn't he? One must decide on which 'town' he wishes to go to, mustn't he?

Questioner: So does *bhaav* mean firm resolve?

Dadashri: You should make a firm resolve for whatever you are not able to do. Yes, if You make a firm resolve [for the goal], then it will happen, won't it! If you do not do anything thinking that it is *vyavasthit*, will that do? You should not take *vyavasthit* to mean that.

Everything is indeed happening, but you cannot say that, because that means you are avoiding making an effort. If You keep Seeing whatever is happening, then it is *vyavasthit*. However, one would not have such awareness. Then he says, "Everything is indeed happening"; if he says such things, then everything will go wrong. 'You' should simply See what Chandubhai is doing. That is all You have to do.

All the Layers of Ignorance Leave by Seeing Them

'You' do not have to do anything, You just have to See what is happening. 'You' have to See the *bhaav* that was done, the firm resolve [pertaining to worldly interaction] that was made, See all that. Thereafter, keep Seeing what happens in accordance with the firm resolve. Actually, the unfolding of karma is in accordance with the design that is from the previous life. Hence, there is nothing that remains for 'us' to do!

Questioner: Can we say that we have the power to make a *bhaav*?

Dadashri: No, even that is not under One's own control. It is actually the design from the past life that is speaking up [making the *bhaav*]. It has nothing to do with You. 'You' only have to keep Seeing that. All You have to do is keep Seeing what is happening.

Questioner: Whenever a layer [of karmic effect] arises, 'I' have to keep Seeing it, that is all.

Dadashri: Then that layer will leave; otherwise, instead of continuing to See, if you think, 'Why did this happen to me?' then the burden increases. And this layer does not leave.

Questioner: Do 'I' have to keep Seeing it, even if it is right or wrong?

Dadashri: It is never right or wrong. The intellect shows you the wrong. If it is wrong, then what will You do if that layer comes? 'You' have to keep Seeing when it is right, and You also have to keep Seeing when it is wrong.

Questioner: Simply keep Seeing both.

Dadashri: To maintain equality in both is Knowledge.

Questioner: Both are discharge only.

Dadashri: Both are discharge, therefore, if one were to understand word for word what 'we' are saying, then his [spiritual] work would be accomplished.

Questioner: Now the goal is only towards wanting to understand Dada's Science.

Dadashri: Yes.

Attain the Energy From the Gnani

Questioner: I need a lot of energy (*shakti*) to remain in the *Agnas*.

Dadashri: It is more than enough if our *Gnan* remains, that's it. Only see to that. Our *Gnan* will credit more in the account of the pure Soul. The more You follow the *Agnas*, the greater the credit will be. Are you crediting less? What is wrong in crediting more? None of the *Agnas* are burdensome, difficult.

Questioner: If I receive your blessings and the energy, then it is not that difficult.

Dadashri: 'Our' blessings and energy flow continuously.

Questioner: Yet following the *Agnas* is not that easy. It is possible only if I get the energy from You.

Dadashri: That is the very reason 'we' have continued to let 'our' energy flow. It will stop flowing if you shut the 'faucet' off. As it is, 'we' have continued to let it flow. Otherwise, how could a person live amidst the tumult of illusory attachment (*moha*) of the current times? How great is the tumult of illusory attachment!

Questioner: If we can progress further in this, then why not do so?

Dadashri: It is possible; I make a way for You. After becoming the Self (*Purush*), however much *Purusharth* You do, that much is Yours.

Questioner: Alongside, You should also give us such strength so that no weakness remains in the *Purusharth*.

Dadashri: We actually do give that every time in this *vidhi* (special blessings performed by the *Gnani* for the salvation of the *mahatma*).

Questioner: Then please give us such blessings, so that it will happen. This is all we want; give us that.

Dadashri: 'We' have certainly given you that; however, if you try to do other things, then these [the blessings and the energy] get displaced. Everyone has been given the very same pure Soul, so now if You make an effort to remain in the five *Agnas*, then they [the blessings and the energy] come back completely towards that! Put some more effort in following the five *Agnas*. Do You want to quickly accomplish the goal or not? 'We' have certainly given the energy. Now, as You remain in the five *Agnas*, the energies manifest.

If you cannot remain in 'our' *Agnas* properly and if that is the only weakness, then make them firm. This is because You have become the Self (*Purush*), You have

Purusharth. And other than the *Agnas*, nothing more is left to do.

Nobody can disturb the One who wants to remain in Dada's *Agnas*, for the One who has decided on it. However, if one has the *bhaav* that, 'It is fine if I can remain in the *Agnas*, and it is fine if I can't,' then everything is ruined. These *Agnas* themselves are such that they can take a person all the way to *moksha*. This train is such that You will not need to do any steering!

Questioner: Moreover, if one decides that he does not want to miss out on the applied awareness as the Self (*upayog*), then…

Dadashri: Yes, if You make a firm resolve, then it will help a lot. [The *bhaav* that,] 'If it happens it is good, otherwise it's fine,' will not work. And if the decision has been made that, 'Come what may, I definitely want to do it,' then seventy-five percent of the task will be accomplished.

Questioner: If the firm resolve has been made, then does everything automatically turn out that way?

Dadashri: Once You make the firm resolve, all the energies turn in that direction. If you make the firm resolve that you want to go downstairs, then that will take you down each of the steps carefully.

Questioner: The firm resolve is definitely there.

Dadashri: There is no problem if the firm resolve is present. Everyone has the firm resolve. Then there is no problem whether he follows them seventy percent of the time or sixty percent. Say five times daily, "It is my firm resolve to definitely follow the *Agnas*, no matter what happens." And then if they could not be followed, then 'we' allow You a bonus. However, no one is making such a firm resolve at all.

The Filled Stock of Karma Is Cleansed Through Pratikraman

Questioner: I decide in the morning that I want to remain only in the five *Agnas*, I don't want to hurt anybody, even then I end up hurting someone, why does that happen?

Dadashri: You will end up hurting someone because that stock of karma is filled within. Now that you have decided anew that you want to do clean business, so now it will become cleansed.

Questioner: Many times, no matter how strong a decision I have made to not say anything hurtful, even then I end up saying it.

Dadashri: You end up saying it even if you do not want to. The bullet gets fired, the control over the bullet is not in your hands. Even if you suppress it for two to four hours, it will fire nonetheless.

Questioner: I make the firm resolve in my mind that I should not do such a thing, yet I end up saying hurtful things.

Dadashri: That does not work. The only solution is to do *pratikraman* for that. There is no other solution. You don't have to put a stop to it, but You should say to Chandubhai, 'It would be better if it were not like this.' Nevertheless, the filled stock that exists will not refrain from coming out. If coal and tar were filled in the tank, then coal and tar will come out, and if kerosene was filled, then kerosene will come out. Whatever was filled in it will come out. However, this is *Akram Vignan*, so karma are filled compactly, there are many that remain to be cleared, and this *Gnan* has manifested, so what has happened? All

those worries and everything stopped and only the discharge remains to be cleared. As it is cleared , the bliss increases, the worries cease, affliction from external sources (*upadhi*) ceases. Do you have any worries or *upadhi*?

Questioner: No.

Dadashri: So as the files are cleared, the burdens decrease.

The files will exhaust after fourteen years. This is because the tank is filled, but there is no new inflow. Then this tank begins to empty, and after a certain number of years, there is a resolution. If very 'sticky' stock is filled, then it will take five to seven more years, but it keeps emptying out.

Questioner: Can it not empty out before fourteen years?

Dadashri: It can! It depends on One's own *Purusharth*. There are some people who clear it out within three years, who clear it out within an hour. Such *Purusharth* also exists. However, you have brought such 'sticky' stock that the *Purusharth* does not activate.

The Past Contracts Are a Hindrance

Questioner: The *Agnas* are not difficult, I do make the attempt to follow them, yet I often feel that I am not able to remain in them.

Dadashri: The inability to remain in the *Agnas* is not Your desire at all. You are not able to remain in them, therefore there is someone else's interference in that. Now, on the one hand, I am telling You that there is no one in this world that interferes in your affairs, but that which you had signed off on in the past, it is that which is creating the uproar and interference. Did you sign off on these before attaining *Gnan* or not?

Questioner: Yes.

Dadashri: So these are interferences that you yourself had created and they are indeed the ones creating the interference. That interference should definitely come to an end.

All of you are certainly ready to do *Purusharth*. I know that You are capable of doing *Purusharth*. Yet what is the reason that *Purusharth* does not happen? The things you had signed off on before, the contracts that had been created, when those contracts become outstanding, they show up at your doorstep in the morning. You say, "Hey! Why did you come now? I am dwelling in the midst of joy right now." It will respond, "No, clear our account, then dwell in joy."

Therefore, these are contractual goods. Your pure applied awareness as the Self (*shuddha upayog*) does not leave in that. As it gets cleared with equanimity, *saiyam* (a state in which separation is maintained even in the midst of anger-pride-deceit-greed and attachment-abhorrence expressed within the relative self) increases. *Saiyam* is indeed referred to as *Purusharth*. And as *saiyam* increases, the settlement also happens quickly. The quicker the settlement takes place, *saiyam* increases. It all keeps happening automatically and reaches absolute Knowledge (*keval Gnan*).

'You' do not have to do anything. 'You' just have to decide, 'I want to follow Dada's *Agnas*.' And even then, you are not to worry if you are not able to follow them. Maintain the firm resolve that You want to follow the *Agnas*. 'You' should follow the *Agnas*. You say, "Dada, my mother-in-law scolds me." So before you even see your mother-in-law, you should decide in your mind, 'A file has come. I want to clear it with equanimity, through Dada's *Agnas*.' And then if you are not able to clear it with equanimity, then you

are not responsible for that. You are entitled to follow the *Agnas*.

You are entitled to your own firm resolve; you are not entitled to the actions. What are You entitled to? 'You' should have the firm resolve that, 'I definitely want to follow the *Agnas*.' Then if someone ends up getting slapped, You do not need to be remorseful about it. If someone ends up getting slapped, then come to me the next day and ask me what you should do about it. Then I will tell you, 'Do *pratikraman*. You did *atikraman* (hurt another living being through thought, speech, or action), so do *pratikraman*.' Such a straightforward, simple, smooth path simply needs to be understood.

Clear Off the One Creating the Interference

Questioner: There are many such accounts that need to be cleared; it will take a long time.

Dadashri: No, it is not necessary that it will take long. There is a rule for that. This mango tree has mangoes; how many are there? If you were to try to count them, there would be no end to it. However, as soon as the month of *Ashadha* (name of a month in the Indian calendar) arrives, you would not see any mangoes on the tree. So do not become startled. Do not become startled upon seeing these mangoes, 'When will they be ready to be picked and when will I count them and when will they be done away with!' Do not calculate anything. There is a timing for it, so do not become startled in those matters.

The creditors will come only at that time. At that time, tell them, 'Come on in, now I have met Dada. Now I want to clear all my contracts. Collect your payment. Come and get it. Why have only four of you come? I will make payments until midnight, but come and collect it now.' You have no choice but to make the payment. If there is any work that you have no choice but to do, and there is one who interferes in that, then the one who is doing the interfering should be cleared first.

I am showing You the same way through which my interferences have been eradicated. All the interferences have disappeared for 'us', 'we' have Seen them all. So this is the path I have shown You. And mangoes are not seen on the mango tree in the month of *Ashadha*, are they?

Questioner: No.

Dadashri: Why? There were so many, were there not? Oh, you could see them until the month of *Vaishakh*; they would not remain on the tree thereafter. Once the time comes, they would not remain on the tree. They do not have the pain of falling on the ground, but none of them stay up there. If there is no one to eat them, then the birds will, but their end will come. Therefore, do not become distressed. On the contrary, when the time comes to give the payment, then say, 'Come, quickly take your payment. Come on in.' You have to fulfill the agreement you made, do you not? You complain, 'This is what I got. My mother-in-law is harassing me.' Oh, you have such a contract with your mother-in-law, so fulfill it! Is it the mother-in-law that is harassing you? This is nothing but a contract that you had made. Whatever agreement you had made, you will have to fulfill it, will you not?

Questioner: Yes.

Only the Firm Resolve to Remain in the Agnas

Questioner: We have to live on the basis of the *Agnas* you have given us, is that not so?

Dadashri: You have to follow the five *Agnas*. This protects the Self, it protects the *Gnan*. It is not difficult, is it?

Questioner: No, they are difficult for sure. The equanimity you have told us to maintain means that we should not get angry with anyone, we should not say anything [hurtful] to anyone.

Dadashri: No, You simply have to decide, 'I want to clear with equanimity,' that is all. 'You' do not have to see to anything else. 'You' do not have to see to whether it occurred or not.

Questioner: In whatever manner it may occur, is that so?

Dadashri: 'You' do not have to enter into that complexity. According to God, there is no such thing as right or wrong. This is simply a societal arrangement. That which is the truth according to the Hindus is untruth according to the Muslims. And that which is the truth according to the Muslims is untruth according to the Hindus. As far as God is concerned, there is no such thing as right or wrong. The only thing God says is to do *pratikraman* if someone is hurt. You should not hurt anyone. You used to be 'Chandubhai' [reader should insert his or her name here]; that was true here, according to the world. Otherwise, as far as God is concerned, You are not even 'Chandubhai'! This truth is untruth as far as God is concerned.

Worldly life will continue, worldly life will not affect You, it will not hinder You, and work will get done; that is how it is. You simply have to be devoted to 'our' *Agnas*. Even if Chandubhai tells a lie, 'we' have no problem with that. If Chandubhai tells a lie and that harms someone, then You should tell Chandubhai, 'Do *pratikraman*.' To tell a lie is an attribute of the relative self (*prakruti*). So you will not refrain from doing so. I do not raise an objection to telling a lie. I raise an objection to not doing *pratikraman* after telling a lie. When you tell a lie, and at that time, the *bhaav* of doing *pratikraman* arises, the internal state of being (*dhyan*) that prevails at that time is a virtuous internal state of being (*dharmadhyan*). People are in search of *dharmadhyan*. When a lie is told, then ask Dada for forgiveness, and ask for the energy to not do it again.

Questioner: Suppose it happened through speech, then can it not be said that the other person has been hurt by me?

Dadashri: Yes, but he has been hurt against your wish, therefore you should do *pratikraman*. This was his karmic account; it got cleared.

Questioner: If we say something to him, then he will also feel very bad internally, won't he?

Dadashri: Yes, he will feel bad. If something that is wrong happens, then he will feel bad! If a karmic account has to be cleared, then it indeed has to be cleared! There is no choice in that.

Questioner: Control does not remain, so it comes out through the speech.

Dadashri: Yes, it will come out. But when it comes out, you should do *pratikraman* for that. That is it, nothing else. You should repent and decide, 'I will not do this again.'

Then, when you have free time, you should keep on doing *pratikraman* for it. So, it all becomes softened. Only the files that are hard need to be softened. Besides, there are only three or four files that are hard, not many more!

The Solution Over There Is to Remain in the Agnas

Questioner: If I have the inclination to avoid a clash and to clear the file with equanimity, yet the other person harasses me, insults me; then what should I do?

Dadashri: Nothing at all. That is your karmic account. You should make up your mind that you want to clear [this file] with equanimity. You should always remain within your laws and you should keep solving your puzzle on your own.

Questioner: These clashes that occur, they must be subject to *vyavasthit*, mustn't they?

Dadashri: Yes, clashes are actually subject to *vyavasthit*, but when can that be said? After the clash happens. Your firm resolve is, 'I do not want to get into any clash.' If you see a pole in your path, then you know, 'A pole is coming up, I have to walk around it, I definitely do not want to run into it.' But despite this, if a collision occurs, then you should say, "It is *vyavasthit*." If you carry on believing that it is *vyavasthit* from the very beginning, then it would be considered a misuse of *vyavasthit*.

Tremendous Pratikraman for Nikaachit Karma

Questioner: Despite making a firm resolve to clear files with equanimity, why do disputes still continue?

Dadashri: In how many instances does this happen, a hundred or so?

Questioner: There is only one area in which it happens.

Dadashri: Then that is *nikaachit* karma (karma that can only be shed by bearing the results). How can that *nikaachit* karma be washed off? Through *alochana*, *pratikraman*, and *pratyakhyan* (three-step process of reversal from hurting someone through thought, speech, or action; it consists of**:** *alochana* - confessing the mistake to the Lord within, *pratikraman* - asking for forgiveness for that mistake, and *pratyakhyan* - making the firm resolve to never repeat the mistake). The karma lightens up through that. Thereafter, You will be able to remain as the Knower-Seer. *Pratikraman* actually needs to be done continuously for that. Through however much force the karma became dense, it gets washed off through the corresponding force of *pratikraman*.

How Are Sticky Karma Shed?

Questioner: I had asked you a question that the experience arises, but bliss does not arise. Then you had said the reason for this is that there are 'sticky' karma, so how can these sticky karma be shed off sooner?

Dadashri: If You remain in [the state as] the pure Soul, then they will shed off sooner. If you do not stick to that sticky karma, and if You keep Seeing them, then they will shed off quickly.

Questioner: That process is definitely ongoing.

Dadashri: That's it, then they will shed off, it won't take long. One has brought forth sticky karma with 'files' who are family members, they are milder with files outside the family. You do have the experience that they are sticky with files who are family members, don't you?

If you were to meet someone on the train right now and that person were to offer you a cup of tea, then those are all non-sticky

files. However, it is very difficult to clear these sticky files. Even if You clear them with equanimity, the stickiness returns again and again. 'I definitely want to clear this with equanimity,' that is all you need to say; it will happen on its own. This is because these files have latched on for a long time, and a large karmic account has been created.

If a sticky file is going to come by and if you want to clear it with equanimity, then before the person even arrives, You should first See the pure Soul in that file. See the relative and the Real. Then if you have decided to clear the file with equanimity, then it will be cleared with equanimity. If that file is hard to deal with, then settlement with it may not happen. You are not to focus on this. Your firm resolve is to clear it with equanimity; thereafter, See what happens.

Questioner: We are saying that some files are sticky, but whose stickiness is that? Who makes it sticky?

Dadashri: It is the one who is the 'doer' who is suffering right now. Because 'he' made it sticky [in the past life,] he has to suffer it now!

Questioner: So then how can the stickiness be removed?

Dadashri: Through *vitaraagata* (total absence of attachment and abhorrence). The stickiness is continuously dissolving, but if you make it stickier, then it will arise again. If you demonstrate *vitaraagata*, then it will keep dissolving. So You have to clear it with equanimity; that is certainly a part of *vitaraagata*.

Questioner: But if we happen to make it stickier, then we must do *pratikraman* for it, right?

Dadashri: Yes. If it is required, then do *pratikraman*. But that too, You don't have to do it. Tell Chandubhai, 'Dear fellow, do *pratikraman*.' It's not as if You are doing the *atikraman*, are You? Chandubhai did the *atikraman*, so there tell Chandubhai, 'Do *pratikraman.*'

Questioner: The biggest task of worldly life is to clear the files with equanimity.

Dadashri: That is it; the only trouble is with these files. 'You' are hindered only by these files. Only these files obstruct You, there is no one else to obstruct You. You are free of attachment and abhorrence (*vitaraag*) everywhere else.

The Inner Intent of Equanimity Should Not Be Broken

Questioner: Now, if a file is obstructing me on the path of liberation, and I am not able to clear it with equanimity, then if I wrap it up in a red colored cloth, put it away high up on a shelf and say, 'I will see to you when I become alert. But for now, you go away.' Then would that work or not?

Dadashri: You don't have to do such a thing. You should maintain the intention that, 'I want to clear this with equanimity,' nothing else. So your *bhaav* for the other person will not spoil. Why should You get involved in whether it happens or not? Why are you setting aside the easy thing and doing a difficult thing instead? So, it is very straightforward, it is easy. It is straightforward in the sense that all You have to do is follow the *Agnas*. 'You' don't have to focus on anything else. It is not possible for a human being to do anything else. What should be done when you are unable to clear it with equanimity? Should you split your head open? Should you split

your head open the way people break a coconut open? Whatever happens is correct. However, Your *bhaav* should be exact.

Questioner: I often ask from You, 'Dada, give me the energy to clear these files with equanimity.'

Dadashri: Yes, you should ask for that too. But after asking for that, You should keep on doing Your work. Do not stop asking. As far as asking for the energy is concerned, if a file is intense, then you have to ask for the energy. However, you should not wait after asking; to wait for anything is an offense.

Questioner: Dada, when the other person does not feel closure in his mind, then he creates an uproar.

Dadashri: It is not like that; creating an uproar and all of that is dependent on karma. It may even happen after he feels closure, mind you. What You have to decide is that you want to bring closure to every file. No matter what happens in face of it, whatever it may be, even then the firm resolve to bring about closure should remain. Do not focus on whether it happened or not. You would not understand what happens with the unfolding of which karma. However, from the point you have decided that you will not place blame on anyone, you are proved to be faultless. No matter how bad the file may be, no matter how good it may be, You don't need to see whether it is your fault or his fault; Your only duty is to clear the file with equanimity.

Once You have decided on this, there is no problem. What is the extent of your responsibility? You are responsible for that which you have not decided on. People will behave badly with a person who behaves badly, and behave well with a person who behaves well; they will keep doing one thing or the other. However, you should behave well even with a person who behaves badly, and behave well with a person who behaves well, and behave well with everyone. This is because we are travelers heading to another town, not this town. We are travelers of the path of liberation; we are not travelers of the path of worldly life. If we were travelers of the path of worldly life, then we would have to forgo what is bad and do what is good.

Questioner: Dada, nevertheless, somedays 'he' [file number one] throws a bomb.

Dadashri: That will happen, that's fine. Do not become alarmed. Even when the bomb explodes, See that, 'Oh! Chandubhai, I must say.' Hassle Chandubhai a little, but even then, do not reprimand him too much.

'Your' firm resolve should not break. 'He is like this and it is his mistake… it is your mistake, where is my fault in this?' All of that should not arise. The fault is indeed yours. It is not a question of whose fault it is. Clear it with equanimity.

Don't Look at the Result, Keep Following the Agnas

Questioner: I feel that if closure is brought about for the other person, then I have cleared the file with equanimity, but this does not happen in the unfolding of karma.

Dadashri: There may or may not be closure; You don't need to see that. That is not what I have told You. I have given You the *Agna* to clear [the file] with equanimity. If You follow My *Agnas*, then whether it has been cleared or not, I don't want [to

know]. That depends on the *prakruti* of the other person. On the contrary, if you attempt to clear it with equanimity, then he will come after you to hit you with his shoes. It depends on his *prakruti*. 'Our' *Agnas* are not like that. As far as 'our' *Agnas* are concerned, You should clear it with equanimity, that should be Your firm resolve. The decision must not change.

You should not see to whether or not closure has been brought about. All You should see to is whether You followed Dada's *Agnas* or not. Later on, if you want to find ways to bring about closure, then there is no problem with that. However, it is also possible that there may not be closure at that time. That is dependent on the *prakruti* of the other person.

Questioner: If closure is not brought about for the other person, then everyone may doubt whether or not I am in equanimity.

Dadashri: No, there is no need to see whether You are in equanimity or not, is there! Have You decided that You want to follow Dada's *Agnas* or not? Why do you need to harbor a doubt? You have followed Dada's *Agnas*.

Say I tell you to start walking to this man's home without looking back. Then if you have decided that you don't want to look back, yet the eyes happen to glance back, then there is no problem. The tenacity of Your decision is required. After that, if you happen to look back twice, I don't have a problem with that. The tenacity of Your decision should not be loosened. If you happen to look back, you should not harbor doubt that, 'I looked back, now what will Dada say?' It should not be like that. 'I definitely want to follow Dada's *Agnas*.' The *prakruti* will look back, it will look at everything. For You, the biggest thing is to decide, 'I want to follow Dada's *Agnas*.'

Questioner: Every day I wake up in the morning and make the firm resolve that I only want to remain in Dada's *Agnas*. Then the *prakruti* may or may not let it happen accordingly.

Dadashri: If it does not allow that, that doesn't mean that you should believe that the *prakruti* is not allowing it to happen. So should You let it loose? 'You' should tell the *prakruti*, 'Do whatever you want to.' 'You' should remain just as strong.

Questioner: Then it even arises in the mind that I have made the firm resolve yet I am not able to remain in the *Agnas*, so then I am not being insubordinate to Dada, am I?

Dadashri: No. You are not being insubordinate, but alongside, be vigilant that the *prakruti* does not trap you. It may tempt you. What would the *prakruti* not do? It is *nishchetan chetan* (energized entity that appears to be living but is lifeless). It is not something to be dismissed. You just need to decide that You want to follow Dada's *Agnas*.

There Is a Need Not for Skill, but for the Firm Resolve

One has to know the art of living life.

Questioner: Dada, so that means that in order to clear files with equanimity, certain skills are required, aren't they?

Dadashri: Even if one does not have the skill (*kala*), if he says that, even then he will end up cultivating the skill. Even if he simply says, "I want to follow Dada's *Agnas*." Then even if he does not know the skill, but because he is following the *Agnas*, he will come to know it.

Questioner: But it will not be cleared completely, will it; if one does not know how to take an adjustment in this way, in a tactful manner?

Dadashri: Would there be any tact in this era of the time cycle? One does not even know how to live, so how would he know how to be tactful? All these women come to me and tell me, "Why don't you test these husbands." Even if I were to test them impartially, only two or three would pass out of hundreds of thousands! If one becomes a husband, then why do quarrels arise? Why does divisiveness that develops due to differences in opinions (*matbhed*) arise? As divisiveness due to differences in opinions arises, it means that you do not know how to be a husband.

You have been asked to clear with equanimity; all that means is that you must bring about a solution with the person you are married to! And that too, if you become free, then there is nothing greater than that! One will certainly have to become free eventually, won't he! Until then, one cannot cross the ninth *gunthanu* (stage of spiritual development in which one has accomplished celibacy through mind, speech, and body), can he! The ninth *gunthanu* would not be crossed, and nothing would be gained.

A Solution Is Brought About Upon Deciding to Clear a File With Equanimity

This [dictum] of *Akram*, 'Clear all files with equanimity,' is an amazing thing! If You decide to follow my *Agnas*, that You certainly want to clear the files with equanimity, then that will happen for You. 'Your' firm resolve is needed, that You want to clear matters in this way. These words themselves are in the form of *Gnan*. The rest that happens on the outside is dependent upon *vyavasthit*. 'Your' firm intention is needed, that You certainly want to follow these *Agnas*.

To clear with equanimity means to clear in accordance with the circumstances. That is not the case with *samata* (state of perfect equanimity).

When someone you find disagreeable appears before you, the mind, intellect, *chit*, and ego all become restless within. At that time, You should say, 'I have to clear this with equanimity.' So everything quiets down. From the very point You have decided to clear it with equanimity, it has an effect on the other person and he too calms down. Sometimes, if there is a very sticky karmic account, then the other person may not even calm down! You are not to focus on that; You should make the firm resolve that You definitely want to clear the matter with equanimity. Sooner or later, he is bound to cool down. Everything certainly happens according to *vyavasthit*.

The Gnani Clears All Files With Equanimity

Speak one such word that includes all the files and none will be left out. So if we want to put it in just one word, then whatever circumstance (*sanjog*) arises for you, those are all files. Will all the files be included or not within the word 'circumstance', if you make the calculation?

However many circumstances there are, there are that many files. Then whether they are in the form of human beings or in any other form; however many circumstances there are, there are that many files, and they are prone to dissociation by their inherent nature. Therefore, clear them with equanimity. These three people came

and the files were cleared with equanimity; is there any problem at all? Must ten to fifteen files come to 'us' every day or not?

Questioner: Quite a lot.

Dadashri: 'We' bring about a solution for them all; 'we' clear them with equanimity. Some may be of a wayward nature and some may be of some other such nature, but they all have to be cleared with equanimity, don't they?

It is certainly in 'our' awareness that, 'This person is a pure Soul and right now, he is in the form of a file for me.' I have to understand what I should do with a file. 'We' have two viewpoints (*drashti*); from the Real viewpoint (*Nishchay*), he is actually flawless (*nirdosh*), he is flawless from the relative viewpoint (*vyavahaar*) too, and then this file is to be cleared with equanimity. Going forward, there will be no claim with my name on it anywhere. So, such a Science has been given that no circumstance hinders You. It is to the extent that if someone is snatching your bag, then you will put up a fuss in terms of worldly interaction, but internally it does not affect You at all. Everything is certainly a circumstance only, isn't it! And it's not as if it lasts forever.

Circumstances are indeed prone to dissociation by their inherent nature. Any circumstance that entwines you is prone to dissociation by its inherent nature. Therefore, you will not need to push it aside. Otherwise, no one would have become *vitaraag*.

The Intent to Clear With Equanimity Is Certainly There

Questioner: How can I tell whether the other person has closure? The other person may have closure, but in that, what if there is harm caused to him?

Dadashri: You do not have to see to that. If there is harm in it for the other person, then he has to see to it. You have to see the benefit versus harm to the other person, but what ability do you actually have to see the benefit? You are not able to see what is beneficial for your own Self, so why are you looking out for the benefit of others? People see benefit according to their own ability, that is how much benefit one should see. However, it should not be that conflicts arise for the sake of the other person's benefit.

Questioner: I try to resolve things to the other person's satisfaction; however, I know that the outcome is going to be different, so then what should I do?

Dadashri: Whatever the outcome may be, you should maintain the decision that, 'I want to bring about closure for the other person.' Decide that you want to clear it with equanimity, then whether a settlement is reached or not, that is not to be thought of beforehand. And a settlement will come about! If not today, then it will happen a day later or three days later. If it is sticky, then it will happen in two years, three years, or in five years. The karmic ties (*roonanubandh*) with your wife are very sticky, those with the children are sticky, those with the parents are sticky; it takes a little longer to clear them. All these people are constantly with us, the settlement with them happens slowly. However, You have decided, 'At some time or another, I want to clear the files with equanimity,' so one day a settlement will definitely come about, it will come to an end. Where there are sticky past karmic ties, a lot of *jagruti*

(awakened awareness as the Self) needs to be maintained. Even if there is a snake that is this small, you still have to be cautious at all times. And if you remain careless and unaware, then there will be no closure. The other person may say something to you and you may also retort, there is no problem even with retorting, but behind the retort, there is Your underlying resolve that, 'I want to clear this with equanimity.' That is why abhorrence (*dwesh*) does not remain. To end up speaking is in the realm of the *pudgal* (non-Self complex of input and output), whereas when abhorrence prevails, one's own backing exists behind it. Therefore, decide that, 'I want to clear this with equanimity,' and carry on doing Your work, the karmic account will indeed be cleared. And if you are not able to pay the creditor today, then you will be able to pay him tomorrow or sometime in the future. However, the creditor will eventually collect what's due.

The Effects Are According to the Decisiveness

Questioner: Is there any action involved in settling a file with equanimity?

Dadashri: There is no action involved. Decide internally, 'I want to follow Dada's *Agnas*. I want to clear the file with equanimity'; that is it. Then You don't need to put anything into action. You want to clear the matter with equanimity; that is Your only *bhaav*. After that, whatever happens is a different matter. However, it has a scientific effect. If You decide in this way internally, then it has an effect on the other person, and it helps in a scientific way. And if you decide from within that, 'I want to sort him out today,' even that will have an effect on the other person. So this is the best instrument that has been given to You; clear files with equanimity.

After becoming the *Purush* (the Self), only *Purusharth* (real spiritual effort; effort that does not require any external evidences) is needed. The files will actually be cleared on their own. There is no need for You to do anything. That which used to remain on your mind, 'Who does this person think he is?' Your *bhaav* used to be negative. Those should no longer arise. No matter what he does to you, even if he is throwing a fit, You have no problem with that; You should decide that You want to clear the file with equanimity. Then that will indeed continue to happen.

Maintain Equanimity, Let Go of the Weight of Files

Questioner: Dadaji, You have given this *Gnan*. Now, if we practice the art of refraining from speaking, and see the pure Soul in everyone and bow to them with reverence from within, then the sticky files will be cleared, right?

Dadashri: A file means that thoughts will not refrain from arising, and you cannot refrain from speaking. The art of refraining from speaking will not work there.

Questioner: But there must be a way, Dadaji?

Dadashri: You have to keep a trained discipline (*niyam*) that you do not want to speak at times. If speech comes forth nevertheless, then that is the sign of a file. The speech will come out depending upon the 'stickiness' of the file. Otherwise, if you decide that you do not want to speak, then the speech may not even come out. With a file that is 'sticky', you will end up saying something even

though you do not want to. But you should decide that you do not want to speak. Upon deciding in your mind that you do not want to speak, think, or act with reference to that individual, then clear the file with equanimity. These have been called files, they are considered to be files. You cannot say, "This file is obstructing me!" The files will indeed clear on their own. What is obstructing you? There is a shortcoming in the *jagruti*; that is an obstruction. The file will clear; for whichever file comes, it may take six to twelve months, but it will clear. You do not need to concentrate on it too much. Decide that You want to clear it. Thus, whenever the file is encountered, the firm resolve to clear it will be present.

Questioner: That means if full *jagruti* remains, then the file is not an impediment at all. And the impediment that is there is the shortcoming in the *jagruti*.

Dadashri: 'You' want to clear it and he [the file] does not want to clear it. Even then, if You persist, 'Come on, I definitely want to clear it,' then You will still win; he will not win. This is because he is outside the *paudgalik kaida* (the laws governing the non-Self). Whereas you within the *paudgalik kaida*. He will say, "I do not want to let you go to *moksha*." 'You' say, "I want to go." Then You will go. And for a little while, that file will harass and bother, and then run away. Kamath was Lord Parshvanath's brother for ten lives [and harassed the Lord severely]. But ultimately, he had to run away, the Lord did not run away.

Cling Tenaciously to the Firm Resolve!

Questioner: Many times, I miss out on settling a file with equanimity.

Dadashri: When you do not miss out on it, that is when it is considered genuine.

Questioner: I continue to feel remorse that, 'Why am I not able to clear with equanimity after attaining Dada's *Gnan*?'

Dadashri: 'Your' firm resolve that You want to clear it with equanimity is necessary. When you are not able to, 'we' let it go! While interacting with a file, you forget the firm resolve, such a lack of unawareness should not exist. *Purusharth dharma* (to be the Self through the five *Agnas*) is required there. You should not forget.

Questioner: No, but what I'm trying to say is, if I make the firm resolve and continuously maintain the *bhaav* that I want to clear these files with equanimity, then is that considered correct?

Dadashri: The firm resolve is correct. Gradually however, You also need to See whether or not You are prevailing in accordance to the firm resolve!

Questioner: I will check that, there is no problem with that.

Dadashri: Then there is no problem; then it is correct.

The firm resolve is independent, worldly interaction is dependent on other factors (*paradhin*), and the result is dependent on that which is itself dependent upon other factors. We certainly are in worldly interaction, that's all there, but what would the result be? Therefore, You should make the firm resolve alone. Worldly interaction is dependent on other factors. Do not bother about worldly interaction. 'You' should make the firm resolve that You want to follow Dada's *Agnas*. Then whether You are able to follow them in

worldly interaction is dependent upon the worldly interaction. There should be no insincerity in your mind that, 'Let it be, let's slacken off over here!' There is no need for you to slacken off.

'You' make a firm resolve that, 'I definitely want to follow the five *Agnas*.' If you cannot follow them, then do not feel burdened by that. Don't 'we' know that too? 'We' also know that worldly interaction is dependent on other factors. However, you should not misuse that fact deliberately. From within you should not feel, 'So what if I do not follow them?' Or even the lax attitude of, 'It is fine if I am able to remain in them.'

What 'we' are certifying as following the *Agnas* is however much You are able to remain in them, remain in them with ease. Where you are not able to follow them, maintain the *jagruti* within that, 'It should not be so.' That is all, that qualifies as having followed the *Agnas*!

Follow Your Goal, Not the Mind!

Questioner: I have made the firm resolve to stay close to Dada and get My work done. I want to remain in the five *Agnas*, yet I fall short in that; what should I do about that?

Dadashri: Just look, what do you mean by 'what should I do'? If the mind says, 'Do this,' then You should realize, 'This is stepping outside my goal; on the contrary, Dadaji's grace will decrease.' So You should tell the mind, 'No, this is to be done like this, according to the goal.' After knowing how Dadaji's grace is bestowed, You should make the arrangements accordingly.

Therefore, it is because of going according to what the mind says that all this trouble arises. I have told this man for a long time. I keep giving this understanding. So You should not go according to what the mind says; You should go only according to Your goal. Otherwise, there is no telling which 'town' you will end up in and which 'town' you were headed for! To act in accordance with Your goal, that is indeed *Purusharth*, isn't it! All these people in foreign countries indeed go according to the mind, don't they! What is the mind of these foreigners like? Theirs is straightforward and the mind of Indians is filled with interference; it is completely wayward. Therefore, you should become the master of your mind. Your mind should be such that it does according to what You say.

Questioner: When this discussion takes place, then the mind goes according to that for fifteen to twenty days. Then something happens and it goes back to how it was.

Dadashri: It goes back, but it is the mind that goes back, why should You turn back? You are as You were!

Only the Firm Resolve Is Required for the Agnas

There is no problem if you cannot follow the *Agnas*, but it should not be in your mind that you don't want to follow them. Simply have the firm resolve that 'I definitely want to follow them.' Thereafter, if you cannot, then You are not at fault. 'You' have made the decision that You want to follow them; I am responsible for that! After that, if you cannot follow them, then the responsibility for that falls on 'our' head. You made the decision and then you cannot follow them, who is at fault in this?

'You' simply have to decide, 'I want to follow the five *Agnas*'; there should not be a breach in that firmness on any single day. And you must never be opposed to them.

The Real and the Relative Are Encompassed in the Five Agnas!

Questioner: Yesterday it came up in *satsang* that of the five *Agnas*, three are of the relative, and two are of the Real. I want to understand that, how is that so?

Dadashri: To See the pure Soul, and in the relative, to the See the 'packing'; these are both of the Real. Whereas the other three only pertain to the relative. Our entire path pertains to the relative and the Real. Through the Real viewpoint, One is a pure Soul, and through the relative viewpoint, the goat alone is visible. So both of these certainly fall under the realm of the Real, whereas the other three pertain to the relative, and they maintain a balance of both the relative and the Real. These five *Agnas* keep working all the way to taking You to *moksha*, and they are easy, straightforward; they are not crooked or complicated. You have not been asked to renounce anything.

There Is Complete Vyavahaar Dharma in the Five Agnas

Where there is no pure worldly interaction (*shuddha vyavahaar*), where there is no foundation of worldly interaction at all, there is no such thing as the Self and its realm (*Nishchay*) over there. And without purification of worldly interaction, the Self and its realm would never be effective.

The pure Self (*shuddha Nishchay*) rests on the basement of pure worldly interaction (*shuddha vyavahaar*). However weak the basement of pure worldly interaction is, you will not attain the Self and its realm to that extent. This is because the law of the Self and its realm is that it is only if there is pure worldly interaction that there will be the pure Self. Whereas here [in *Akram*,] our *dharma* is with full worldly interaction. Full *Nishchay* and full *vyavahaar*. 'Our' five *Agnas* that have been given are complete *vyavahaar dharma* (religion of pure worldly interaction, without anger-pride-deceit-greed, after attaining the Self).

So what 'we' are saying is that this path is that of pure worldly interaction and the pure Self, this is *Akram Vignan*. The *Agnas* that 'we' have given You, Your pure worldly interaction is on the basis of those *Agnas*. Then if You don't follow them, if You follow them to a smaller extent, that is a different matter, but worldly interaction that is based on the *Agnas* is pure worldly interaction.

The Extract of Every Religion Is in the Five Agnas!

Now does pure applied awareness as the Self (*shuddha upayog*) fall under our *Agnas* or not?

Questioner: It does!

Dadashri: So the *Agnas* themselves are pure applied awareness as the Self, aren't they? What do you think? Or will the *Agnas* need to be revamped? Will they need to be remolded?

Questioner: Nothing is missing there.

Dadashri: Yes. These are the fundamental sentences. What are they? These are sentences that can save the entire world. They are with the separation of the

relative and the Real. Otherwise, others are caught up at either this end or at that one.

That is it; all of the Science of the entire world is encompassed within these five sentences. Nothing is missed out. All the scriptures are encompassed in these five *Agnas*.

Questioner: Is it acceptable to say that these *Agnas* are the extract of everything?

Dadashri: These are actually the extract of the entire world! They are the extract of Lord Mahavir's forty-five *Aagam* (holy scriptures)! Everything is included in the five *Agnas*. 'We' are just saying all of this for the sake of clarification, for the understanding. Otherwise, if you were to examine it in detail, then everything is included in them; nothing is left out.

Through Akram, the Extract of the Real Amidst the Relative

This is actually a Science. Science means Science. There is no divergence in Science, and moreover, it is based on principles. There is no contradiction anywhere, and it fits [is applicable to] both worldly interaction (*vyavahaar*) as well as the Self (*Nishchay*), it fits everywhere. The only thing that it does not apply to is ordinary people at large. This is because people are caught up in worldly terms. There is a vast difference between worldly language and the language of the *Gnani*. The *Gnani*'s language is so agreeable, there is nothing objectionable, is there! The *Gnani* explains everything in detail; that is when a solution comes about.

As this *Akram Vignan* is exposed to the world, people benefit tremendously. This is because such a Science has never come forth. Nobody has ever divulged any kind of knowledge in worldly interaction, within the depths of worldly interaction. No one has gotten involved in worldly interaction. They have only talked about the Self. The Self has never entered into worldly interaction. The Self has remained in the Self and worldly interaction has remained in worldly interaction. But here, *Akram Vignan* has placed the Self into worldly interaction. And an entirely new scripture has been established, and that too, it is scientific. No contradictions arise anywhere. But now, how can this *Akram Vignan* be revealed to this world? If it is revealed, then the world's salvation would take place!

Questioner: The circumstance for that will come too, won't it?

Dadashri: Yes, it certainly will!

The Agnas Themselves Are My Live Presence!

Questioner: What should I do to practice the five *Agnas*?

Dadashri: There is nothing to be done, is there! You should decide upon the *bhaav* that, 'I want to follow them.'

Questioner: Many hurdles arise.

Dadashri: There certainly will be hurdles! Worldly people would never be without hurdles, but in face of that, the Self has infinite energy!

Questioner: A lot of peace prevails in Your presence, but when I go out, there are many hurdles.

Dadashri: The five *Agnas* are My presence indeed. These *Agnas* give just as much result as 'our' presence. So for the One who wants to remain in these *Agnas*,

nothing affects him. For the one who wants to complicate things in worldly life, he has problems.

Questioner: Dada, but I still become very entangled in worldly interaction.

Dadashri: The karma will indeed unfold, but if You remain in the *Agnas* at that time, then all entanglements will disappear. The *Agnas* are a very elevated thing.

Besides, these five *Agnas* are such that they bring about all the closure at any place, at any time. Therefore, if the *Agnas* are present, then there will be closure. So they are Your 'safe-side' [safeguard], complete 'safe-side'!

This has become very easy, provided one understands the facts. It becomes extremely easy after receiving this *Gnan*. You do not need to read scriptures. It is enough if You can follow these five *Agnas*. Now that You have attained this *Purusharth* [of being in the five *Agnas*], it is possible for You to grasp it [the real form as the Self]. I am not denying that there are forces that create obstructions. Results [effects] from the past still exist; they may keep pushing you, but You should remain aware. Keep doing *pratikraman*, then the *jagruti* will remain. However much *jagruti* there is, that much benefit is gained, and complete *jagruti* is called absolute Knowledge (*keval Gnan*).

If One follows the five *Agnas*, then that is 'our' live presence!

Dadashri's Experiences With the Five Agnas

If You follow the five *Agnas*, then continuous *samadhi* remains; *moksha* itself prevails! What 'we' have given You is what 'we' have tasted! 'We' have given You that which 'we' have experienced.

Questioner: How have You experienced the five *Agnas*?

Dadashri: The same way all of these people [*mahatmas*] did. Go and ask them, then you'll know.

Questioner: You have said that You have not come from the path of *Akram*.

Dadashri: No, I have come from the *Kramik* path (traditional step-by-step spiritual path to attain the Self).

Questioner: So You do not have the experience of *Akram*, but You have said that You have Seen *Akram* through *Gnan*.

Dadashri: Yes, that is correct. However, 'our' earnings have been through the *Kramik* path, yet *Akram* came into fruition. But 'we' had worked very hard.

Questioner: So Your experiences are of a different kind, aren't they, Dada?

Dadashri: But they are actually very extensive. They would make a comprehensive history. They are not such that they can be described in a few words.

Questioner: Dada, of the five *Agnas*, which one did You have the most experience of?

Dadashri: [The *Agna* of] *Vyavasthit* had come into experience the most. 'We' had brought *vyavasthit* from the beginning. That is why in these five *Agnas*, there is the discovery of *vyavasthit*. 'Our' original investigation was that of *vyavasthit*. Otherwise, this world can never exist without worrying about the future. That is what is referred to as *agrashocha*.

Agrashocha means [the thought arises] 'what will happen?' The entire world, the monks and ascetics are absorbed in that; they are absorbed in those very worries. *Vyavasthit* has completely discarded those worries, worries about the future.

Questioner: If it completely discards these, then all the problems are gone, aren't they?

Dadashri: All the problems are gone, and moreover, it has come into experience that, 'No, it truly is *vyavasthit*.' If this [understanding] has been set, then they will dissipate.

Questioner: Moving on, these first two *Agnas* must have come into experience for You after Self-realization in 1958, right?

Dadashri: Yes, it came into experience at the time the *Gnan* manifested. 'What is this?' 'What is this?' All of that came into experience.

Questioner: Did You have any idea about these two *Agnas* before that?

Dadashri: 'This is the relative (*vyavahaar*)' and 'this is the Real (*Nishchay*)'; that much was in My understanding.

Questioner: And they came into exactness afterwards, at the time *Gnan* manifested?

Dadashri: They came into experience only at the time of *Gnan*.

Questioner: Then settling files with equanimity…?

Dadashri: That 'we' had been doing from the beginning, even when 'we' did not have *Gnan*! 'We' used to read about Krupadudev, so 'we' used to bring about a solution! 'We' weren't completely clearing with equanimity, but with some compromise, while getting irritated within. 'We' would get irritated within and then cool down. However, with this clearing files with equanimity of 'ours', there is no getting irritated within or any such thing. We give the other person blessings and cleanse it.

Questioner: This point about blessing the other person and clearing matters with equanimity is a new one. And when did Your account book of the pure Soul open?

Dadashri: From the day this *Gnan* manifested.

Questioner: Dada, we *mahatmas* added credit to our account book of the pure Soul by doing Your *darshan* (devotional viewing); how did You do it?

Dadashri: Where is the question of making a deposit? It manifested in just one day! Yesterday I was A. M. Patel and today I became the pure Soul, exclusively through the Vision (*drashti*)! A change in vision from 'I am this body' to 'I am pure Soul' (*drashtipher*) took place over there!

Questioner: How did this *drashti* become tenacious for You within an hour?

Dadashri: What cannot happen through grace? What cannot happen when the Lord's grace bestows?

Questioner: For us, the grace of Dada Bhagwan who has manifested within You is bestowed. What kind of grace is bestowed upon You?

Dadashri: How would I know what kind is bestowed upon Me? Someone turned me around! That is why I say it is "but natural"!

~ Jai Sat Chit Anand

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Everybody should invite the rain with the same inner intent

Every smallest particle of matter (parmanu)has a positive corner and a negative corner. Everyone in our nation should welcome the rain with one voice. When it rains, someone will say do not rain right now, someone will invite the rain and someone will tell it to come after two days. Someone will start cursing when the rain falls while he has his new clothes on. Each one will address the rain according to his convenience. So what can the poor rain do?

~Dadashri



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